

FORTNIGHTLY THE LIGHT

TRIUMPH OF ISLAM

"In this age there is raging a severe conflict between the forces of religion and science. Noticing the onslaughts science is making on religion, there should not be the least dis-heartening and disappointment. In this conflict, it must be remembered, Islam need not make compromise with alien forces like a vanquished and fallen foe. On the contrary, let this prophecy be kept in mind, that this age being one of the spiritual sword of Islam, Islam once again is bound to come out victorious in this conflict also, as it has shown its prowess previously, that its foes would soon be routed ignominiously so that Islam would triumph over all alien forces. However severe the onslaughts of science be and no matter with what new weapons the modern sciences may make attacks, defeat is ultimately decreed for them.

"I assert it with God's gratefulness that I have been blessed with the knowledge of the superior excellences of Islam, on the strength of which I can say that not only Islam would safeguard itself from the onslaughts of the new sciences but would soon prove the falsity of the contrary concepts. Indeed, Islam has absolutely no cause to be afraid of the attacks which new sciences and philosophy are making. The days of its glory are near at hand and I am already witnessing the signs of its victory in the heavens. This glory is spiritual as is this victory spiritual. The Divine forces of Islam should weaken the opposing forces of false sciences to such a degree as to crush them entirely".—HAZRAT MIRZA GHULAM AHMAD

Our Sole aim is Service of Islam

by HAZRAT MIRZA GHULAM AHMAD

Founder of the Ahmadiyya Movement in Islam

Let this fact be remembered that Almighty God has terminated all kinds of Prophethood and Apostleship after the Holy Quran and the personality of the Last Prophet, peace and blessings of Allah be upon him. Let this also be remembered that we have come in this world and have been sent only as a servant of the Faith of Islam and not in order to forsake the Islamic faith by coining another one. Let then every one safeguard himself from the devil's insinuation and let him evince a sincere love for Islam, never forgetting the true glory of the Holy Prophet, may peace be on him. In all sincerity and truth, we are only servants of the faith of Islam and this is the sole aim of our advent.

However, the words prophet and apostle used in respect to us are meant only in metaphorical and figurative sense ; because in the Arabic lexicology apostleship implies being sent while prophethood means divulgence of future secrets from God as well as to reveal deep secrets and profound spiritual mysteries of faith. Keeping well this much in mind, therefore it may be permissible to use them in these restricted significance. But in the Islamic terminology, these words, Prophet and Apostle, applicable only to a person who brings a complete code of *Shariat* or to one who annuls some of the previous orders or to one who reckons himself not as a follower of a previous prophet or still yet to one who claims direct communion with God without the intervention of another prophet. Hence, it should be clearly distinguished as not to take such a meaning here in this case. Because we have no other Book besides the Holy Quran, we have no other faith except Islam to follow, and we do believe in the fundamental principles of Islam, *i.e.* the Finality of Prophethood with our Holy Prophet (peace and blessings of Allah be upon him) and the last of the Books, the Holy Quran.

It is important hence to remember that true Faith of Islam may not be made a plaything in the hands of children. We entertain no other claim for us contrary to being true servants of the Faith of Islam. Whosoever therefore ascribes any higher claim besides it, on our part, attributes a false claim to us. We are recipients of spiritual beneficence only through the medium of our Holy Prophet (peace and blessings of Allah be upon him) and acquire spiritual lore and learning only through the Holy Quran. Hence it is of utmost importance that none should entertain any other belief beside it in his heart ; otherwise he himself would be accountable for the same before God.

If we are not servants of the Faith of Islam, then all our endeavours are bound to be ineffectual, rejected and fruitless and we would be responsible to God for the same (*Al-Hakm*, 1899).

THE LIGHT

Managing Editor : Dr. Allah Bakhsh

Asstt. Editor : Nasir Ahmad

Monday — May 24, 1982

Vol. LXII — No. 10

May 24, 1982 C.E.

Rajab 30, 1402 A.H.

A MAN OF GOD

Believers in God can be found everywhere and in every age, but a man of God is rather a rare phenomenon — so rare indeed in our own days that an average sceptic is inclined to doubt his very existence in history. And yet the commotion that this kind of people create in history and the tradition of moral elevation of which they lay the foundation, are things that even the most sceptic cannot deny. The regularity of their appearance, the identical nature of their mission, the uphill path of moral reformation which they have to traverse — all put a seal of confirmation to the belief that they are a distinct class of men and that they do appear from time to time. It would seem that God-realization is a precursor of revolutionary changes in man's attitude towards a life, in his social behaviour and in his activities of life. Those who are not lucky enough to see such men as come to bring this God-realization to men through their personal contact, with their own eyes, can persuade themselves to believe in their actual existence by these unerring signs, the direct result of God-realization.

In the Holy Quran the mission of a Prophet is stated to be to create and

collect these men of God (*Rabbaniun*) (3 : 78, 145). In the Hadith they are spoken of as teaching men their religion, But what sort of religion do they teach? Are their methods the same as those of the churches and the *madrassas*? The reply will be an emphatic "no". Because it has been found that these human institutions of religious knowledge, for whatever they are worth, have always opposed, tooth and nail, any one who has proved himself a real man of God and a teacher of spiritual religion. The most inveterate enemies of Jesus were the Jewish priests and those of Holy Prophet Muhammad, (peace and blessings of Allah be upon him), the Christian clergy and missionaries?

Hazrat Mirza Ghulam Ahmad, of blessed memory, whose death anniversary falls on the 26th of this month, and who died in these buildings full 74 years ago, was one such man of God. He claimed to be a teacher of religion in the higher sense of having a first-hand knowledge of spiritual facts. In so doing, we must realise, he fulfilled a great need of our age. We of this age do need some one who can speak with confidence and sure knowledge about the funda-

mentals of religion, such as God, revelation and after-life and demonstrate their truth, in some manner or other, in their own life. We want some one whose very words can inspire faith in the truth of these fundamentals even in the most doubting mind. It goes without saying, that ours is a faithless generation and that our most elementary need is a man of faith, of burning faith, a faith that can prompt men to great and effective religious acts, a faith with all that is enlightened by sweet but powerful reason. And Hazrat Mirza Ghulam Ahmad, with all the carpings of his enemies, is the only man of this kind in this stormy age of ours. None else but he combines in himself in our age a fanatical faith (if the term be permitted) in the basic principles of all great religions of the world, with the open mind of a free intellectual. And the reason for this wonderful combination is not far to seek. His faith in these principles was not theoretical — with him it was a matter of experience, of hard facts of life, we may call it. That was his position in respect of religion and that is why he must be unlike other preachers of religion.

Call him whatever you like — a *Mujaddid*, a *Muhaddath*, a reformer, a teacher of religion, a Messiah, or Mahdi the fact remains that he was a follower of the faith of Islam and of Prophet Muhammad and he is never so happy as when he speaks of his discipleship of the Holy Prophet and that he undertook to demonstrate the truth of the phenomenon of religious experience for and on behalf of his great master,

the founder of Islam. As such he might have been an eyesore to the protagonists of rival faiths—that was quite natural. But he should have been an idol of the followers of Muhammad. By a strange irony of history, however, it is among these latter that his detractors are mostly found. It is really an enigma to the outside world : but the reasons for it are not hard to discover. He was a real man of God and the Muslim community at this moment is infested with pseudo-religionists, worshippers of form and letter. To the world outside, a world free from the shackles of dogmas and conventions Hazrat Mirza Sahib must appear as pre-eminently a man of God because he has revived the dying traditions of religion by standing for their fundamentals with the whole force of his personal convictions and of smashing logic, in this age of dark unbelief, unabashed Godlessness and moral depravity. His, in fact, is the only resonant voice of religion at this moment.

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Nineteenth century science conceived matter to be indestructible, immutable, dynamic and eternal. Modern Nuclear-science has however, exploded the falsity and fallacy of this myth. It has proved beyond doubt that the Atom is divisible and destructible. Thus the Quranic concept of the mystery of the creation of Universe has been confirmed by the twentieth century Nuclear-science. It was during the height of the nineteenth century materialistic concept that a mighty prophecy was made. It was

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THE PLEDGE

N.A. FARUQUI, LAHORE

Hazrat Mirza Ghulam Ahmad Sahib formed a Jamaat only when he was commanded from On High, so that it may perform two essential functions prescribed by the Holy Quran which were being neglected. They were, in the words of the Holy Quran :

(a) "And let there be from among you a *party* who invite to good (Islam) and enjoin what is right and forbid the wrong. And they are those who will be successful" (3 : 103).

(b) "And strive against them (the disbelievers) a mighty striving with it *i.e.* the Holy Quran". (25 : 52)

And for this *Jihad bil-Quran* he took a pledge from his followers. One of the items of the pledge was that they would place Islam above the world *i.e.* if there is in any matter a clash between the requirements of Islam and the requirements of the worldly way of life, they would give precedence and preference to the former.

Light and Reason

The Founder of the Ahmadiyya Movement took this pledge towards the end of the 19th century A.D. At that time there was some respect and regard for religious and moral values among all

nations. But a time was to come, within a few years, when religion was to be rejected, by and large, by the Western nations. That was because their religion could not stand up to the search-light of knowledge and reason focussed on it by this age of scientific and technological advancement. It was the same with other religions except Islam.

So far as Islam is concerned, as Hazrat Mirza Ghulam Ahmad Sahib said in the very first book he wrote after he was informed that he was to be the *Mujaddid* (Reformer) of the coming century *Hijrah*, Islam had nothing to fear from the growing light of knowledge and reason, as Islam itself was *noor* (Divine light) sent down to dispel darkness spread by other faiths corrupted by human hands. To quote only some of the verses of the Holy Quran on this subject :

"I, Allah, am the Seer. This Book which We have revealed to thee that thou mayest bring forth men, by this Lord's permission, from darkness into light, to the way which leads to the Mighty, the Praised One". (14 : 1)

"Allah becomes the Friend of those who believe and He brings them out of darkness into light. And those who

disbelieve, their friends are devils (including human devils) who take them out of light into darkness" (2 : 256).

"There has indeed come to you Light and this Book which gives reasons (or which manifests)" (5 : 15).

"Is he whose breast Allah has opened to Islam so that he follows a light from his Lord" (39 : 22).

Reason

As for Reason, the Holy Quran is the only revealed book which gives reasons for all it requires its followers to believe in or do. Thus, to quote only one place, "The month of Ramazan is that in which the Quran was revealed, guidance to men, giving clear reasons for the guidance, and a Distinguisher (between right and wrong)" - 2 : 185. As a proof of the Holy Quran giving reasons for what it requires its followers to do, in this very *rukū'* (Section) when requiring Muslims to observe fasting in the month of Ramazan it adds, "so that you may learn to guard against evil" (2 : 183). Fasting subdues the animal desires and passions which otherwise lead man to evil, until subordinated to moral and spiritual values which the Holy Quran teaches, and that is why the month in which this perfect guidance was revealed was selected for this exercise in self-restraint.

Placing a premium on the exercise of reason, the Holy Quran repeatedly

asks "Why don't you use your Reason?" to those who are blind to the guidance of the Holy Quran.

So that the followers of Islam, the religion of Divine light which appeals to reason as much as to the human heart, should not have come under the influence of the West, and taken to the worldly life, akin to that of the animals, in preference to the moral and spiritual life enjoined by Islam. But unfortunately that was to happen in the last 100 years especially amongst those brain-washed by the West whose scientific and technological progress by leaps and bounds was to hold others mesmerized and blind-folded.

Hence the pledge taken by Hazrat Mirza Ghulam Ahmad Sahib was amazingly well-timed. The age of irreligion had not then set in but was about to do so. And Hazrat Mirza Sahib's saintly eyes alone could foresee the biggest transformation that was to take place in the outlook of mankind *i.e.* man stooping to the transient things of this world, in defiance of moral and spiritual values, and descending to levels below even those of the animals — for animals never go against nature. The man who has lost moral and spiritual values has stooped now-a-days even to un-natural offences which he does openly and without shame. Leaving that extreme degradation

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The Second advent of Jesus

by SH. NISAR AHMAD

Significance of the 14th Century

There is a common agreement on the reappearance of Jesus Christ not only among the followers of the two major religions viz. Christianity and Islam but even in the Shastras of the Hindus. Mention is also made of the coming of Kalki-Autar as a reformer and the Sikhs too were looking forward to Mehdi Mir. This was universally expected to happen in the 14th Century of the Hijrah—spoken of in the scriptures as an age of darkness and atheistic trends. The promised advent was to offset such anti-religious activities. The century came, and as foretold, it coincided with the general decay in faith, culture and piety. These predictions and all other signs such as hypocrisy and falling away from righteousness, large scale construction projects, scanty and out of time rains, famines and breaking out of plague etc. came true word by word. How clearly Jesus, pointing to his second advent, said: "Nation will rise against Nation and Kingdom against Kingdom. There will be food shortage and earthquakes in one place after the other (Matthew 24:7). He also prophesied for a new kind of warfare — total war. First World War and

the World War second are true descriptions of a total war. In their scope, villance and above all totality, these established an unprecedented war in full sense of the term 'total war'. The Century came and ended but the expectations as to the descent of Jesus were not realized. All the signs having been fulfilled, 14th Century in such an hour of need was committed to have great significance but the Messiah as commonly believed never descended from the Heaven. And as to his physical return, we would like to refer to a tract 'THE TRUTH THAT LEADS TO ETERNAL LIFE' (Watch Tower, Bible Tract Society, New York, U.S.A.) in which a question is rightly posed: Will there be a visible return? The answer too, is quoted there from scriptures as "Jehovah God did not leave his son dead in the grave but raised him to life on the third day. He was not given human life again (p. 52).

Meaning of Second coming

Some may point out the revelation 1:7 which says: "Look, He is coming with the clouds, and every eye will see him". Does this mean that they will see him literally with these physical

eyes. The Bible speaks not only of seeing with physical eyes, but of seeing in the sense that we understand and discern. Jesus showed that the pharisees of his day were blind although they said we see. They were spiritually blind. (John 9 : 39-41 Isaiah 43 : 8). It is in such a sense of spiritual seeing that revelation 1 : 7 is to be understood. Jesus would not visibly return, he himself made it clear by saying, "A little longer and the world will behold me no more, but you will behold me because I live and you live (John 14 : 19). So Christ's return does not mean that he would return as a man to live on earth. What then is the underlying truth of his advent? By the second coming of a Divine messenger is always meant the advent of another person in the spirit and power of the former. When Jesus himself in his own turn proclaimed to be the promised Messiah he was not accepted because according to the common belief Elias was first to descend from the Heaven. Pointing to John the Baptist Jesus said : "Elias truly shall first come and restore all things. But I say unto you that Elias is come already and they know him not but have done unto him whatever they listed. Likewise shall also "Son of man" suffer of them". The disciples understood that he spoke unto them of

John the Baptist, When a strong spiritual likeness exist between two persons, the name of one is given to the other in a metaphorical sense. People called Jesus by the name of John Elias etc. inspite of the fact that these were two different persons.

Prophecies fulfilled

The present age saw in the person of Hazrat Mirza Ghulam Ahmad of Qadian, the awaited reformer — the "Promised Messiah." Prophecies are not lacking in this respect. Baba Guru Nanak foretelling the advent of Imam Mahdi in Sakhi said : "A time will come in the latter age when people shall cease to act upon the scriptures and observe no fasts, no prayers. Then a perfect Teacher shall arise who shall crush them all. He shall be a Muslim. The one true God and none besides Him shall he adore. He alone shall foretell future events. But only a few people shall recognise this man of His and act upon His behests. A new mantle shall he done — the mantle of a reformer, and he shall keep away from the world *i.e.* he shall keep his faith above all worldly considerations." The prophecy has come true in all its aspects. No other person in this age has either made a claim to this singular honour or sustained the requisite qualifications. The monu-

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Questions and Answers

N.A. FARUQUI, LAHORE

Question 1 :

In the Friday prayer, what is the correct number of *Rak'ahs* (*sunnahs*) to be said before the Friday sermon, two or four, or can either be said ?

Answer :

Practice varies for people say two or four. But I quote from page 436 of the book "The Religion of Islam" by Maulana Muhammad Ali who had done lot of research in these matters before writing the book. After describing the institution of the Friday sermon and the two *rak'ahs* of the congregational prayer which follows it, the Maulana says : "This is the only obligatory service, but two *rak'ahs* *sunnah* are said as soon as a man enters the mosque ; even if he comes late and the Imam has already started the sermon, the late comer must still perform these two *rak'ahs* (Bukhari 11 : 33). Two *rak'ahs* *sunnah* are also said after the service has been finished (Bukhari 11 : 39)".

And the reduction of the four *rak'ahs* (*sunnah*) of the Zuhr prayer to two on Friday stands to reason for even the four obligatory (*farz*) *rak'ahs* of the Zuhr prayer are reduced to two in the Friday *farz* (congregational) prayer. On the latter question there is no di-

fference of opinion or practice in the Muslim *Ummah*. Nor can anybody disagree on the point that *farz* prayer is more important than the *sunnah* prayer. So if the *farz* prayer on Friday is reduced from four to two *rak'ahs* for the sake of the Friday sermon, why not the *sunnah* prayer too? And the Holy Prophet Muhammad has said that if a concession is available it should be taken advantage of. That is the best form of obedience to the Divine Will.

The thing to bear in mind is the prime importance of the Friday sermon which has been emphasized by the Holy Quran and the Holy Prophet, and to heighten which the normal prayer has been reduced on Fridays.

Question 2 :

Can the Holy Quran be read collectively or individually at religious functions ? Our practice is to read it collectively.

Answer :

It is not clear what is meant by "religious functions" in the above question. Apparently the reference is to the practice of "Khatm-e-Quran" function held on the 3rd (10th) and 40th day after the

death of a person. If so, there is no authority or sanction for this in the Holy Quran or Sunnah. The "Promised Messiah" has termed these functions as *bid'at* (innovation) and prohibited them.

For the sake of a departed soul, the only two approved ways are prayer to the Merciful Providence (not only the funeral prayer but prayer when visiting the grave or at other times in one's prayers) and charity — preferably the *Sadaqah Jā'ria* (the continuing charity) by those who can afford to set up an endowment or a continuing source of charitable expenditure in the name of the deceased. If that is not possible, occasional charity may be given. Charity for the propagation of the Holy Quran and of Islam is of the highest merit these days.

SECOND ADVENT OF JESUS

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mental works on the great religions of the world and unique contributions on different aspects of Islam by Hazrat Mirza Ghulam Ahmad of Qadian are too well-known to be described here. Regarding upholding of faith above all worldly considerations there is the tenth and basic condition in the pledge administered to his followers and that is: "I shall hold religion above the

world":

(میں دین کو دنیا پر مقدم رکھوں گا)

This may rightly be called the motto of this movement.

The signs have been fulfilled and prophecies have come true and their very fulfilment testify to the truth of the claim. May God keep us steadfast in carrying the mission of the holy founder of the Ahmadiyya Movement in Islam.

BOOKS ON ISLAM

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DARUL KUTUB ISLAMIA

15 Brandreth Road, Lahore, Pakistan

Spiritual Excellence and Love for Allah

PROF. MIRZA HABIB-UR-RAHMAN. M.A.

Taqwa is perfect obedience

Taqwa is perfect obedience to and genuine fear of God. It leads a devotee to become the most trusted, esteemed and favoured servant of God. The more a man offers regularly his *tahajjud* prayers with devotion, the more he adds to the perfection of his form and the dignity of his mien. Thus his spiritual excellences and love for God develop and sweet resignation enhances. Observance of thirty fasts, once a year, are solely intended to help in the process of maturing *taqwa* from a rudimentary to a complete state. Pilgrimage to Mecca, too, evolves in function as the growth of virtue in *taqwa*. Submissive prayers are the real source of developing the growth of *taqwa*. A man should bow before God in his prayers with clean and purified body and clothes. Passionate affection and fear of God come gradually to mix with gallantry and high spirit, so that such a votary never dreads any human being, but God alone. A perfect believer, with a feeling of fear and supplication, looks upon God as his Supreme Saviour, Sustainer and Helper in life. As a gallant devotee, he always craves Allah's protection and cooperation; as a lowly man he

serves mankind with the sentiments of condescending kindness. There are rubs in the smoothest road, especially when it leads uphill. But the righteous and pious hero continues maturing his spiritual qualities without any hitch. He assumes deep humility in the discharge of his religious duties. He bows to Allah with the most graceful courtesy, obedience, patience and absorption. His relations with men, at any rate, are exemplary. He talks to them with the most amicable regard and sympathy. A sort of majestic and humble calmness sits on the brow of a pious believer due to his ceaseless obeisance and adoration to Allah. True fear of God, after a life of self-denial, when brought to maturity, results in unstinted passion of love for God. Our beloved Prophet Muhammad (peace and blessings of Allah be upon him) brought to perfection Divine love, which kindled in his breast and every vein of his body, in all its purity, sublimity and radiance.

World and its enjoyments

It must be remembered that neither the world nor wealth is bad or reprehensible. It is their ill-usage, perversion and misapplication that groove out a path

leading to the ills of life. Avarice, jealousy and sensualism, the fountain-head of all evils, are let loose. God created this world with all its pastimes, entertainments, recreations and sports for man, with the idea that side by side with comforts, he should follow the angelic path for his purgation. To earn livelihood honestly, in our life, is the precept of God—we must slavishly follow it. If we resort to foul, unlawful, shameful and loathsome means of earning money, we are guilty of grossly offensive and morally polluted sin. For the righteous man this world, which has become more or less, the devildom of wicked pleasures, is debarred from any kind of enjoyments likely to affect his character. His egress from worldly ostentations and gaieties is enjoined upon him, so that he may continue developing his spiritual qualities. He is strictly warned not to taste the devilish pleasures, or to participate in any prohibitory pursuits. Allah reminds His men in the Holy Quran :

“And whatever things you have been given are only a provision of this world’s life and its adornment, and whatever is with Allah is better and more lasting. Do you not then understand ?” (28 : 60)

The pious hero and the transgressor

While climbing a lofty tree, the righteous man grasps the branches, but not

the blossoms which are clutched by a sinful man. The branches stand for *tagwa*, while the blossoms represent the glitter, gaiety and glamour of life. The pious hero always tries to lower his heart in truth and honesty for the weal and service of mankind. The trespasser’s follies and brawls leads to strange disorders and yawning gulfs.

In his attempt to climb the eagle’s nest, he cares not who are catching linnets at the foot of the precipice. In a dark howling wilderness, a man should shiver when lying prostrate before God for the remission of his sins and the rectitude of his soul.

A true *momin* has a chart before him by virtue of which he knows all the details of his navigation, which exhibits so many shoals, breakers, reefs of rocks and precipice. Under the guidance of this chart he, with his purified heart sails safely without being slightly injured by the dangers. Angels from on high look after his voyage through life. He is the coolest hand in any emergency due to his over-confidence in God.

Paradise or Hell

Alas ! May perdition fall on the devil. We have forgotten and deviated from the true path. As patriots we fear more the rod than the code of the Holy Quran. Whether we are working in offices, schools and colleges, whether we transact business in shops and factories,

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Then it is said that the body of the Quran is so well-reasoned that there is no room left in it for any kind of doubt, meaning that like other books it is not a mere tale or story, but is comprehensive of conclusive arguments and reasoning, and sets forth clear proofs of its objects and purposes, and is in itself a miracle which operates like a sharp sword for the removal of doubts and suspicions, and does not leave the matter of the recognition of God at the conjectural stage of *He should be*, but carries the matter to the certainty of, He is.

Despite the grandeur of these purposes which are greatly concerned with effect and reform, it proceeds to define the fourth purpose which is its ultimate object, which is the provision of guidance for the righteous. It announces that this Book has been revealed for the guidance of those who, on account of their pure interiors, and sane reason, and firm intelligence, and eagerness for search of truth, and right motives, would, in the end, arrive at a high degree of faith and recognition of God and perfect righteousness. In other words, those about whom God knows that their nature is suited to this guidance and they can make progress in true insights, will in the end be guided by this Book; and this Book would reach them and God would enable

them to follow the right path before their death. Thus God Almighty has clearly stated that those who in the knowledge of God are worthy of being guided and possess the quality of righteousness by their nature will surely be guided through the Holy Quran.

The Son of Mary

Jesus, the son of Mary, said : 'O God, our Lord, send us from heaven a table set (with food), for the first and last of us, a solemn festival and a sign from You, and provide for our sustenance, for You are the best Sustainer.'

God said : 'I will send it down unto you : but if any of you afterwards rejects faith I will punish him with a penalty such as I have not inflicted on anyone among all peoples.'

And behold ! God will say, "O Jesus, son of Mary ! did you tell people, 'Worship me and my mother as gods in derogation of God ?' " He will reply : "Glory be to you ! Never could I say what I have no right to say. If I had said such a thing, You would have known it. You know what is in my heart, but I do not know what is in Yours ; for you know for certain all that is hidden. I never told them anything except what You ordered me to say, to wit Worship God, my Lord and Your Lord ; and I was a witness over them as long as I was with them."

SPIRITUAL EXCELLENCE...

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whether we plough fields for growing corn, whether we are occupied in courts and hospitals — one fact is undeniable that we do not carry out what we are ordained to do by God. We obey the instructions of our dear ones but disobey Divine precepts. We — barring a few — do not care to say prayers punctually five times a day. We spend the major portion of our income on pleasing the members of our family, but scarcely set apart a fraction of what we earn for the welfare of the poor, the needy, the afflicted and the starving populace. May God forgive our sins!

To grace and adorn the greatness that descends upon a man, is the favour of God. Therefore we must cultivate *taqwa* in us, rather than disavow and disown. (The End)

But when You made me die, You were the Watcher over them, and You are a witness to all things.

If you punish them, they are Your servants: If You forgive them, You are the Exalted in power, the Wise."

Let us go down on our knees before the Omniscient God and weep secretly for the forgiveness of our sins. He is Most Merciful, All-Powerful, and Arbiter of our fate. We should fully confide in Allah in all earnestness and zeal.

WE BELIEVE

(1) After the Holy Prophet (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet, Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses:

"This day have I perfected your Religion for you" (5: 5); "He is the Messenger of Allah and the Last of the prophets."

(4) The Holy Prophet also said: "I am Muhammad and I am Ahmad and I am *al-Aqib* (the one who comes last) after whom there can be no prophet". (Al-Bukhari: Kitab al-Manaqib).

(5) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but the God-Ordained Mujaddid ("The Promised Messiah") of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

(6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Qur'an has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators).

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *la ilaha ilallahu Muhammadur Rasulul-lah* — is a Muslim.

The Great Reformer of the 14th Century Hijrah

Prophecies foretold in Hindu, Christian, Muslim and Sikh scriptures

by MIRZA MASUM BEG

The present age which synchronises with the 14th century of the Islamic Era, has been so much held in horror and dread on account of the spiritual darkness and atheistic activities that prophets and religious personages have made a reference to it in their sacred scriptures and recorded a strong note of warning for the guidance of their people. But side by side with this grim picture, the scriptures also give the glad tidings of the advent of a *Great Reformer* who would warn the world of the coming of heavenly chastisement and try to wean the erring people from their sinful activities and rehabilitate Truth and Righteousness on this earth. Those people who will hearken unto his words and recoil from their misdeeds, will be saved ; whereas those who persist in their evil course, will be visited with a dreadful doom.

Kalki Avtar of the Hindus

Broadly speaking, there are three main systems of religion prevalent on this earth — Hinduism, Christianity and Islam. The scriptures of all these reli-

gions have made a mention of his perverted age as well as of the coming of a great reformer who will handle the situation with a firm hand. He has been called *Nishkalank* or *Kalki Avtar* in the Hindu Shastras ; *Mahdi Mir* in the scriptures of the Sikhs. A verse in the Tenth Granth reads :

ر جے انس انس مہدی میر
رمسوقت ہاتھ ہمیر

The Christians call his advent as the Second Coming of Christ and Muslims give him the name of Imam Mahdi and Promised Messiah. It may be remarked in passing that Mahdi and Messiah are not two different persons, but these are two appellations of one and the same man, as explained by the Holy Prophet :

لا مہدی الا عیسیٰ

“Mahdi is none else but Jesus (son of Mary).” He has been called Messiah for the reason that he shall establish the predominance of Islam over the Religion of Cross, and Mahdi, for he shall enlighten the minds of the Muslims and cure them of the deadly disease of calling other *kafir*, and shall inspire them for

constructive action.

The age in which *Shri Nishkalank Avatar* will appear in the world has been called *Kalyuga* in the Hindu Shastras. Maha Rishi Vyas has mentioned a large number of signs in the Bhagavada Gita for the recognition of *Kalyuga* which may briefly be stated as follows :

“There will be a gradual decay in *dharm* and faith, civilization and culture, piety and purity, age and strength. People's statures will be short, and their age, on the average, 30 years only. The rich will be looked upon with honour and respect, and the poor will be derided as unclean and untouchable. The Brahmin's only sign will be his sacred thread, whereas that of a Sanyasi his leopard-skin cloak. The illiterate and ignorant will pose as *pandits* and deliver sermons from high pulpits. By growing long nails and hair on their bodies, people will become *Mahatmas*. *Sadhus* will renounce jungle-life, return to the cities and indulge in adultery. A large section of the people will be atheists and turn away from the worship of the One True God. Places of worship will be deserted and desolate, and wine-shops and taverns will be much frequented. People, in spite of being poor, will indulge in sensual pleasures. Hairdressing of different styles will be considered as a mark of beauty. Women with uncovered faces, will walk about in

the bazars like prostitutes. Girls of eight years of age will become mothers. Sons will call their parents fools. The produce of the land will be small. The rainfall will be scanty and out of time. Rivers will deviate from their courses. The rulers will oppress and exterminate their subjects. In *Kalyuga* kings of the nations known as *Turush*, *Gurund*, *Ma'oon* and *Shung* will reign on this earth. In Sanskrit, the English are called *Gurund*, the Turks as *Turush*, the Japanese as *Ma'oon* and the Chinese as *Shung*, Maha Rishi Vyas says that the kings of these nations will be sitting on their thrones when *Shri Nishkalank Avatar* will appear on the stage of this world. But, like Narsi Bhagat, he shall be raised from a place which will not be in accordance with the expectation of the Hindus, and superficial observers, therefore, will not be able to recognise him.

The Second Coming of Christ

What has been stated in the Bible in respect of the time of the Second Coming of Christ, may be epitomised in the following words :

Famines, at that time will stalk through the land. Earthquake will occur. The epidemic of plague will break out in a virulent form. Nation will rise against nation, and kingdom will stand up against kingdom. Spiritual cleanliness and purity will become extinct. Love and reverence of God will fade away from the minds

of the people. Fair dealing and honesty will become a thing of the past, and people will be obsessed with the love of this world. When these things come to pass, the Second Coming of Christ from the high heavens will take place. All these signs, we observe, have been fulfilled in the present age so much so that Christian thinkers have been obliged to state that this is the time for the Second Coming of Christ. In 1889, the American Mission published a book, *Millenium Dawn*, in which it has been clearly stated that since the creation of Adam up to the year 1872 is a period of six thousand years, and after 1872 we enter essentially in the seventh thousand, the earlier part of which is the time for the Second Coming of Christ. The same Mission published another book, *Our Lord's Return in 1900*, proclaiming that we are now living in the time of Christ and that the Lord shall come surreptitiously as does a thief in the cover of the night, meaning thereby that like Narsi Bhagat, he shall appear unexpectedly from an insignificant place and the people will not be able to recognize him. In fine, the time of the Second Coming of Christ, according to Christian scholars, commences after the year 1872, and the year 1900 they fix as the very ripe time for the occurrence of this great event.

From Islamic Scriptures

The signs mentioned in the Islamic Scriptures are even more explicit and clear. The Muslims shall become like the Jews *i.e.* their kingdom shall crumble into dust. The rich will be indifferent to the needs of the nation. The bad among the Ulama will be hypocrites and will deviate from the path of righteousness and rectitude and will condemn one another as heretics. Mosques will be many, but the *Qazis* and *Mawlvis* will be wrong people. Singers and dancers will be held in respect, and a mention of the Most High God and His Prophet will be derided and disdained. Adultery will be excessively committed with a feeling of pride and arrogance. Men will try to look like women, and women will try to look like men, assuming their habits. Inter-communication between the countries will improve and increase. Camels will be thrown out of use, and their place will be taken by other means of conveyance, run by fire and steam. Sailing ships and steam boats will minimize obstacles of seas and oceans. Roads will be constructed through the mountains. People will fly in the air like birds. They will have steel-hands to take their food with. Steel will be more valuable and precious than gold.

Another big sign, as spoken of in the Holy Quran, would be that *Gog and*

Magog, crossing all elevations, will spread over the whole world (21 : 96). They will, at last, cross swords with each other and destroy themselves.

These people, Gog and Magog, are no fabulous beings ; they are the two well-known nations of the continent of Europe commonly called the Teutons and the Slavs. The Slavs are found in the South-Eastern part of Europe and Russia, whereas the Teutons live in Germany, Austria, Great Britain and America. It is written in the Bible (Old Testament, Ezekiel, Chapter 38) : "And the word of the Lord came up to me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal : and I will turn thee back." Meshech and Tubal are the two rivers of Russia. The great city of Moscow stands on the bank of the former and the city of Tobolsk on the latter. The sign, in simple language, means the Christian nations of Europe will spread over the whole world and dominate land and sea.

There are many more signs mentioned in the Islamic Scriptures which as a matter of fact, have come to pass in the present age. For instance, (i) the breaking out of *Plague*. This epidemic broke out in a virulent form in 1882 and carried away thousands of human beings from the surface of this earth. (ii) *Stopping of*

Pilgrimage. For the last 1400 years Muslims have been performing their Pilgrimage to the holy city of Mecca every year without any let or hindrance. It was, however, stopped in 1889 by the order of the Government on account of an epidemic that was raging at the time. (iii) *Seven days' Fire in the East*. This huge fire broke out in Java in 1883 and was seen for seven days continuously. (iv) *Solar and Lunar Eclipses* in the month of Ramazan which took place in 1894.

In short, all the peoples of the world — Hindus, Sikhs, Christians and Muslims — have been expecting the advent of a Great Spiritual Reformer who will dispel the dark clouds of scepticism and misbelief, and re-establish the glory of faith in the Supreme Being. All the signs and conditions for the time of his appearance, have been fulfilled in the present age. Shri Swami Pandit Raj Narain who was a Hindu scholar and astrologer of high repute, published a book entitled *Chetauni*, in which he has stated categorically that "Shri Kalki Avtar, Imam Mahdi, has come into the world." *Chetauni* is a Sanskrit word which means a "warning".

Exact Time of Imam Mahdi's Advent

"He it is Who sent His Apostle with the guidance and true religion that He may make it overcome the religions, all of them" (The Quran, 16 : 9).

It has been proclaimed in this verse that Islam shall be the predominant religion on this earth. Arabia witnessed this great fact in the time of the Holy Prophet. But the prophecy has a wider significance. All subsequent efforts to annihilate Islam shall be brought to naught. The learned commentators of the Holy Quran unanimously maintain that Islam shall predominate once more through the *Promised Messiah* as it did in the time of the Holy Prophet. Ibn-i-Jabir, the well-known commentator of the Holy Quran, writes on page 52, vol. 28 :

"The true religion for which He sent His Apostle, He shall make it predominate over all the religions, and this dominance shall take place through Jesus son of Mary."

Thus, the coming of the Promised Messiah was not an ordinary matter which could have escaped the penetrating vision of the Holy Prophet. There is, on the other hand, overwhelming evidence to show that the Promised Messiah shall appear in the 14th century of the Islamic era.

Old Testament

"Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried ; but the wicked shall do wickedly and none of the wicked shall understand ; but the wise shall

understand. *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be one thousand two hundred and ninety days*" (Daniel, 12 : 9-11)

How distinctly and definitely the second advent of the Messiah has been foretold in these verses ! It shall take place 1290 years after the abrogation of the Daily Sacrifice. The Jews made burnt offering at the altar. They slaughtered lambs before the tabernacle and consigned them to flames. "Thou shalt daily prepare a burnt offering up to the Lord of a lamb of the first year without blemish ; thou shalt prepare it every morning" (Ezekiel, 46 : 13). This practice the Jews forsook in the 6th century C.E. which synchronized with the time of the advent of the Prophet of Arabia. Daniel had prophesied that the Messiah shall reappear 1290 years after the abolition of the Daily Sacrifice, that is, 1290 years after the Holy Prophet Muhammad which means at the head of the 14th century Hijrah.*

*Compare what Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, wrote in his famous book *Haqiqat al-Wahy*, p. 199 : "It is wonderful indeed, and I took upon it as a sign from God, that this humble servant had been blessed with Divine Communion precisely in the year 1290 A.H."

The Holy Prophet's Verdict

The Prophet Muhammad (peace and blessings of Allah be on him) once addressing his companions exclaimed with joy:

"How can my *ummah* be annihilated and undone when I am in its beginning and Jesus, son of Mary, at its close and twelve caliphs in between us!"

These Caliphs, it has been accepted on all hands, are the *Mujaddidun* who appeared, during the twelve centuries after the Holy Prophet. There is, thus, a distance of twelve centuries between the Holy Prophet and that of the son of Mary. Hence, the Promised Messiah, according to the Holy Prophet's pronouncement, *must appear in the 14th century of the Islamic era.*

Evidence of Muslim Saints

(1) Hadrat *Shah Wali Ullah, Muhaddath* of Delhi, who was the *Mujaddid* of the 12th century Hijrah, has epitomized the year of the Mahdi's birth by two short words, *Chiragh-i-Din*. According to *Abjad* system (a mode of reckoning numbers by the letters of the alphabets) of computation. *Chiragh-i-Din* gives the year 1268 Hijrah. It may be reiterated that the Mahdi and the Promised Messiah are the two titles of one and the same man. When he is to take his birth in the year 1268, he will naturally appear before the world to embark upon his mission *at the beginning of the 14th century.*

(2) *Wali Ni'mat Ullah* was another accredited saint of the Muslim nation who lived in Delhi 700 years ago. Wrote he in his famous *Qasida* :

قدرت کردگار می بینم
حالت روزگار می بینم
از نجوم این سخن نمی گویم
بلکه از کردگار می بینم
غین و رے سال چون گذشت از سال
بوالعجب کاروبار می بینم
غم مخور زانکه من درین تشویش
خرمی وصل یار می بینم
بندگان جناب حضرت او
سر بسر تاجدار می بینم
کلشن شرع را همی یویم
گل دین را بیار می بینم
صورت و سیرتش چو پیغمبر
علم و حلمش شمار می بینم
زینت شرع و رونق اسلام
محکم و استوار می بینم
ا-ج-م و دال می خوانم
نام آن نامدار می بینم
مهدی وقت و عیسی دوران
هر دو را شهنسوار می بینم

"I behold the might and power of God, and also the conditions obtaining at present. It is no idle guess or a baseless surmise that I make, but I state what has been revealed to me by the Great Creator. *When 1200 years will have expired, my eye beholds strange events taking place in the world. But*

do not worry nor vex, for in such pretty past I also behold the advent of a supremely blessed Friend. Crowned heads I find entering the lists of his followers.¹ The law of Muhammad shall he refresh and revive, and the flower of faith shall bloom through his efforts, Prophet-like shall he be in manner and make, and learning shall be his consuetude. The grandeur of *shari'ah* and the glory of Islam I see firmly established in his time.² I recite the name *Ahmad*, for this is, it has been revealed to me, *the name of that Imam. He is the Mahdi of the time and the Messiah of the age; both these offices I see blended in him.*"

(3) *Hafiz Barkhurdar Khan* of Sialkot wrote about the advent of the "Promised Messiah" in a Punjabi verse, and how accurate was the investigation of this sage!

بیچھے اک ہزار دے گزرے تریسی سال
عیسیٰ ظاہر ہو سیا کرسی عدل کمال

"When 1300 years will have elapsed, the Messiah shall appear to administer justice unto the people."

The research of this saint also shows that the "Promised Messiah" shall appear in the 14th century Hijrah.

(4) *Another saint of Multan* has so beautifully said :

در بن غاشی دو قران خواهد بود
از بنی مهدی و دجال نشان خواهد بود

The couplet is on the lips of all men, young and old, *GHASHI*, according to the *Abjad* system of calculation, means 1311. The saint means to say that in 1311 Hijrah both the sun and the moon shall be eclipsed; and this shall be the sign of the appearance of the Mahdi and the Anti-Christ. He is evidently referring to the Holy Prophet's tradition which speaks of this double eclipse in the month of Ramazan. Does it not prove conclusively that the Promised Messiah-cum-Mahdi has come into the world?

(5) What says Khwaja Hasan Nizami in his famous book *Zahur-i-Mahdi* : "Shaikh Sanusi and other saints and sages of Arabia and Syria are agreed upon this point that the Mahdi shall surely appear in the 14th century, probably in the year 1330, or 1335, or 1340 Hijrah."

1. Compare the revelation which Hazrat Mirza received from on High :

میں تجھ پر اس قدر فضل کروں گا کہ بادشاہ
تیرے کپڑوں سے برکت ڈھونڈینگے -

(I shall shower My graces on you in such abundance that even kings shall seek blessings in your clothes).

2. Compare Hazrat Mirza revelation :

بخرام کہ وقت تو نزدیک رسید و ہائے
مہدیان بر مینار بلند تر محکم افتاد -

(6) It will be interesting to know what Maulvi Muhammad Hassain of Batala, who was an inveterate opponent of Hadrat Mirza Ghulam Ahmad, had to state in this connection. He wrote in his paper, *Ishā'at al-Sunniah*, vol. 6, No. 3, page 61 :

“The ancient *Ulama* have also fixed the 14th century Hijrah for the appearance of the Promised Messiah.”

(7) In the *Hadith al-Ghashiah*, page 350, it has been clearly stated that the Mahdi shall appear in the year 1307 Hijrah which corresponds to the year 1889 of the Christian era. This calculation, as a matter of fact, has turned out to be the most correct. The Promised Messiah-cum-Mahdi did appear in 1307 Hijrah in the person of Hadrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyyah Movement. He proclaimed himself as such on March 4, 1889 C.E. for the information of the world by means of a widely circulated poster. Elsewhere he wrote :

رسید مشرہ ز غیبم کہ من ہماں مردم
کہ او مجدد این دین و رہنما باشد
منم مسیح بیانگ بلند می گویم
منم خلیفہ شایہ کہ بر منما باشد

“It has been revealed to me that I am the same man who is the *Mujaddid* of this faith and the guide unto the people. With the loud beat of drum I

proclaim that I am the Messiah and I am the successor of the King who is now in heaven (i.e., the Holy Prophet) (peace and blessings of Allah be upon him).”

Glowing Tribute to the Founder of the Ahmadiyya Movement

Shamsul Ulama Maulana Mumtaz Ali wrote : “Mirza Sahib (may his soul rest in peace) was a pious and saintly person. He possessed such quality as enable him to triumph over the stony-hearted people. He was a man of great learning, and a reformer of high calibre. He was a picture of a pious life. We do not believe in his status as the “Promised Messiah.” But there is no denying the fact that his guidance and leadership possessed the Messianic touch of quickening the dead soul into life.”

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Hazrat Mirza's Views on Dajjal

by DR. ZAHID AZIZ, NOTTINGHAM, ENGLAND

As this year's tribute to Hazrat Mirza Ghulam Ahmad's work and teachings, we note one example of how his opponents are beginning to accept the truth of many of his God-given interpretations on matters that had previously baffled Muslims. Sayyid Abul Hasan Ali Nadawi, whose anti-Ahmadiyya book *Qadianiyyat* has been used to carry on world-wide propaganda against Ahmadiyyat in English, Urdu, and Arabic, has written a short book, *Faith versus Materialism*, also available in these three languages. Published in the 1970's, this book is sub-titled "Message of Surat-ul-Kahf" and deals with the identity of the prophesied *Dajjal*, at the outset quoting various hadith to the effect that a recital of this *Surah* would protect the reciter from the great evil of the *Dajjal*. What then does this *Surah* tell us about *Dajjal*? On pages 3 - 4, Nadawi announces his discovery :

"When I turned to have a closer look at the *Surah* again... I found it displaying the vista of a new world... pertaining to the sole topic which can be denoted as the 'struggle between faith and materialism'."

A little further on, he elaborates :

"This discovery filled me with delight... I had never imagined that the scripture revealed in the sixth century A.D. so vividly depicts the features of a Godless civilisation, working by signs and wonders and seeking Divine worship, although it came into the world in the seventeenth century and ascended to its over-ripe culmination in the twentieth century. This God-opposing, seductive agency personified in the prophetic language as *Dajjal*... had been graphically described centuries before it saw the light of day. The distinguishing mark and symbol of the present day materialistic civilisation is trickery and swaggering deception revealing its dominant trait in every walk of life... Christianity is the cradle of modern civilisation which is passionately fond of the earthly life and its comforts, laying undue emphasis on the material welfare, this materialistic civilisation has rejected all ethical and spiritual values, and has impetuously plunged head-long to capture power and glory, gold and riches. And this is a ground where Judaism finds a meeting point with Christianity despite its differences and enmity with the latter".

It would appear from the above re-

marks that Nadawi considers the *Dajjal* to be Western materialistic civilisation. However, probably in order not to antagonise his more cautious friends, Nadawi introduces the following peculiar twist in his interpretation :

"Now this civilisation is destined to attain its culminating point under the inspiration and guidance of the Jews, one of whom would, undoubtedly, show signs of the Great Anti-Christ or *Dajjal-i-Akbar*, by overshadowing all the other standard-bearers of deceit and falsehood, irreligion and godlessness" (p. 11),

Nadawi is clearly trying to get "the best of both worlds". On the one hand, the explanation of *Dajjal* being the modern materialism of the West, is so inherently appealing that Nadawi not only almost adopts this interpretation but actually claims it as his own discovery, "on the whole, an exposition of my own thoughts and impressions" (p. 5). On the other hand, he adds a sentence or two, here and there, saying that no, *Dajjal* is not actually this civilisation, but is a person yet to appear; because Nadawi cannot be seen to be siding with the people he has written so much literature condemning, and because he cannot afford to lose his supporters.

It is, however, quite easy to show contradictions arising in Nadawi's own brief account between the two positions

he is trying to take simultaneously. As quoted above, on page 5 he says of modern materialism :

"It came into the world in the seventeenth century and ascended to its over-ripe culmination in the twentieth century".

Again as quoted above, on page 11 he says that *Dajjal* would appear when this civilisation attains its "culminating point". Comparing these two statements *Dajjal* must appear sometime in this century according to Nadawi. This conclusion is re-inforced by his further elucidation near the end of his book, on pages 94 - 95 :

"The logical climax of this civilisation, with its attendant materialism and industrial progress *does not appear to be far away* when its greatest champion and defender, named as *Dajjal* in the prophetic language, shall make his debut the present-day materialistic-cum-industrial civilisation is soon likely to reach its climax."

If Nadawi actually means what he has written in these passages, he expects "*Dajjal*" to make his appearance within the next 18 years, which brings the twentieth century to a close. In that case, we pray that God may grant both us and Nadawi to live to the end of this period to witness the fulfilment or otherwise of his interpretation ! However, since Nadawi believes that modern

materialistic civilisation fulfils the signs of the *Dajjal*, it is absolutely ridiculous for him to suggest that, in fact *Dajjal* is an individual yet to appear.

Hadith about Dajjal

Though Nadawi nowhere examines the saying of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) describing the characteristics of the *Dajjal*, he asserts in a footnote:

"The detailed references to the person and characteristics of *Dajjal* hardly allow its denial, or interpretation of the prophecies as alluding to a seductive agency and not a definite person" (p. 95).

Yet only two pages further on, when applying the signs of the *Dajjal* to the modern materialistic civilisation, he quotes the Holy Prophet (peace and blessings of Allah be upon him) as having said:

"KUFR (atheism) would be inscribed between his eyes. Every believer whether lettered or unlettered would be able to read that." And he gives another saying as: "By God, a man would come to him taking him to be a believer, and would become his follower. Then he would fall into scepticism prompted by the latter". Can these signs, quoted by Nadawi himself, apply to a single person? Since a Muslim would have to go to see the *Dajjal* before he could be misled by him, *Dajjal* as an individual would only be able to weaken the faith of a tiny

proportion of Muslims, and that would hardly constitute a great tribulation.

Originality

As to the origin and sources of his investigations in this matter, Nadawi tells us in the beginning of his book:

"I put forth my views in an article written about 35 years back. I also had an opportunity to stay at Hyderabad in 1946 as a guest of the late Maulana Syed Manazir Ahsan Gilani. I undoubtedly took advantage of the masterly exposition of the *Surah (Kahf)* by Maulana Gilani. I have, however, not followed the conventional pattern of the Quranic commentaries. On the contrary, it is, on the whole, an exposition of my own thoughts and impressions on the content and essence of the *Surah*." (p. 5)

The fact is that Hazrat Mirza Ghulam Ahmad had identified the prophesied *Dajjal* as modern Western materialism as early as 1891. His books, particularly those published in the 1890's for example *Izalah Auham* (1891), *Hamiyat al-Bushra* (1893), etc., contain detailed discussions of these prophecies. His interpretation became a well-known hall-mark of the Ahmadiyya Movement decades before even Nadawi's original article, let alone his present book published in the 1970's. Other authors in the Ahmadiyya Movement, such as

the late Maulana Muhammad Ali, had also fully elucidated this topic. If Nadawi was unaware of the Ahmadiyya origin of this interpretation, it shows lamentable ignorance on the part of the man who has written so much to condemn the Ahmadiyya Movement and the Maulana Muhammad Ali's English commentary of the Holy Quran. More likely, Nadawi like so many opponents of Hazrat Mirza Ghulam Ahmad finds himself compelled to accept his views.

The Messiah

One point Nadawi has not touched upon is that the Holy Prophet (peace blessings of Allah be on him) not only prophesied about the tribulations of the Dajjal but also about his vanquishment and defeat, which is said in Hadith to come about at the hands of the Messiah. If the Dajjal has appeared, or is shortly to appear, the Messiah too must have already come or be about to come. Perhaps Nadawi can clarify in his next book as to what is meant by the Messiah coming to slay the Dajjal. However, we inform Nadawi that at the time of Dajjal's appearance Muslims were to have been at their weakest, and to have been led to victory by the Messiah. But in the last few years many Muslim nations have acquired vast riches and power, and therefore the influence a prospective individual - Dajjal appearing in the future could exercise over

Muslims is *decreasing* all the time. Since Nadawi wrote his book, Arab Muslims have gained great wealth. Recently, Iran was able to detain citizens of the most powerful materialistic nation on earth which was utterly helpless to free them other than by the Iranians' consent. All these facts, including the growing physical strength of the Muslims, and gradual acceptance of Hazrat Mirza's views definitely prove him to be the Promised Messiah who died 74 years ago this month.

Glowing Tribute to the Founder of the Ahmadiyya Movement

Shamsul Ulama Maulana Mumtaz Ali wrote : "Mirza Sahib (may his soul rest in peace) was a pious and saintly person. He possessed such quality as enable him to triumph over the stony-hearted people. He was a man of great learning, and a reformer of high calibre. He was a picture of a pious life. We do not believe in his status as the "Promised Messiah." But there is no denying the fact that his guidance and leadership possessed the Messianic touch of quickening the dead soul into life."

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Jesus in the Scriptures as seen by Muslims-II

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Jesus in the Bible

As prophesied in the Book of Isaiah : Jesus was to be born miraculously. The verse reads : "Therefore the Lord Himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call him Immanuel."²¹ This prophecy was fulfilled as in Matt. 1 : 18-23. Muslims believe in this as we have already noted in the Qur'anic verses quoted above. The glory of such a miracle, however, goes to God Who performed it, and not to Jesus who was a servant of God through Whom the limitless power of God was manifested.

Christians are fond of calling Jesus "son of God" and their favourite verse in this regard is "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life."²² To refer to Jesus as the *only son* of God is an anomaly. Jesus was not son of God in the physical sense, nor was he the only son of God in the metaphorical and general sense. To avert confusion, Muslims do not like the concept of sonship in whatever sense to be ascribed to God and they are firm on this. The word *son*

of God is freely used metaphorically in the Bible. See the following Biblical references where certain categories of people are referred to as children of God : Hosea 1 : 10 ; Romans 9 : 26 ; Psalms 82 : 6 ; 68 : 5 ; 2 Corinthians 6 : 18 ; Deuteronomy 32 : 6 ; Psalms 89 : 26-27 where David is referred to as God's first born. In Luke 3 : 38 Adam is referred to as the son of God while Exodus 4 : 22 refers to Israel i.e. Jacob as God's first born.

From the Islamic viewpoint, Jesus was sent to Israel alone, and his message was for the Israelites alone, and not to the whole world. In the Book of Matthew, we read : "These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel."²³ See also Matt. 15 : 21-28 ; 19 : 28. These Biblical verses confirm the Islamic belief that Jesus was not a universal prophet but a national prophet (See Qur'an 61 : 6).

His Mission

The Prophet Isa (Jesus) was sent by Allah, the Lord of the universe to the Israelites to guide them to the right path

of God. This is clear in his word to Nicodemus. "Except a man be born again, he cannot see the kingdom of God."²⁴ This message was not different from other national prophets'. This is succinctly stated in the Qur'an :

"And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him. We sent him the Gospel, therein was guidance and light and confirmation of the Law that had come before him : a guidance and an admonition to those who fear God. Let the People of the Gospel judge by what God had revealed therein. Those who fail to judge by the light of what God had revealed, are certainly the transgressors."²⁵

In agreement with these scriptural verses, is another one, namely, Matt. 5 : 17-18 which quotes Jesus as declaring that he did not come to destroy the Jewish Law but to fulfil them.

In the course of preaching the word of God to the Israelites, Jesus performed miracles as we have been told by God in the Qur'an. These miracles were to convince people of the power of God, but Christians see them from a different perspective as the following Biblical passage shows :

"Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do no-

thing."²⁶

We must bear in mind that the Prophet Isa (Jesus) performed miracles by God's leave and not by his own power. Many great men before and after him have performed similar miracles and cured people's physical, spiritual as well as psychological diseases by the power of God. As Jesus is not the only "man from God" the statement in the above verse cannot hold water.

Jesus' Prophecy

There is no doubt that Jesus predicted the advent of the Holy Prophet Muhammad but the early Christians tried hard to cover up this Divine will which was transmitted through Jesus. First of all, let us see what the Glorious Qur'an says about it :

"And remember, Jesus, son of Mary, said : "O children of Israel, I am the apostle of God (sent) to you, confirming the Law which came before me, and giving glad tidings of an apostle to come after me whose name shall be Ahmad. But when he came to them with clear signs, they said, (this is evident sorcery)".²⁷

In line with this Qur'anic statement is the following New Testament passage which reads :

"Nevertheless I tell you the truth : it is to your own advantage that I go away, for if I do not go away, the Counsellor will not come to you ; but if I

go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgement: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father and you will see me no more; concerning judgement, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore, I said that he will take what is mine and declare to you."²⁸

Jesus' Ascension and Second Coming

Other Biblical verses which treat this issue are: John 14:16, 26; Matt. 21:43-46; Isaiah 9:7; 19:21-25; 5:26-30; 8:14-15 and Deuteronomy 18:18. It is rather unfortunate that ancient Christian fathers twisted these verses to suit their fancies and make them look as if they refer to the holy spirit or Jesus instead of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), the Universal Prophet of God.

(a) To begin with, Mark 16:19 says that Jesus ascended the heavens and sat

at the right hand side of God. In corroboration of this, another section of the New Testament says: "No one has ascended into heavens but he who descended from heaven, the son of man."²⁹

What is not clear in these Biblical verses is whether the alleged ascension is literal or metaphorical. Whatever be the case, the Islamic belief is that Jesus died a natural death after God had saved him from crucifixion. The stories of his ascension after he had been saved from crucifixion, which we sometimes find in some Arabic books are obviously taken from Christian sources and should not be taken very seriously by Muslims with discerning minds.

(b) As regard the second coming to the world of the Prophet Isa, the Bible has a lot to say in confirmation (see Matt., 24:30; 16:27 and Rev. 1:7).

The whole issue has no basis in the Qur'an. Something about it is, however, mentioned in the Hadith (Traditions of the Prophet Muhammad) but I do not know how authentic such Traditions are, especially when we look at the issue critically in the light of what the Qur'an says. It is unfortunate that some Muslim scholars have in the past embraced the Christian doctrine of the second coming of Jesus Christ to such an extent as to disregard the following verse of the criterion (the Qur'an) which was the last

verse to be revealed in the Holy Quran :

"This day I have perfected for you your religion, and have completed My favour upon you and have chosen for you Islam as a religion."³⁰

Conclusion

Without any shade of doubt, Jesus is honoured in Islam. Muslims regard him (rightly in view of the above explanation of his personality) as God's servant and messenger to the Israelites. Muslims guard against equating Jesus to God, an act which is tantamount to polytheism. Muslims should maintain this stand and ensure that however great a prophet or saint is, they do not equate him to God. The miraculous birth of Jesus and all his achievements were a manifestation of God's power, knowledge and wisdom. The Holy Qur'an is sufficient for us as a guide to the clear understanding of Jesus and other prophets of God.

We only need to admonish our fellow Muslim and Christian friends with what the Almighty God says in the Glorious Qur'an :

"Says : 'O people of the Book ! come to common terms as between us and you ; that we worship none but God ; that we associate no partners with Him ; that we erect not, among themselves, Lords and patrons other than God'. If then they turn away, say ye, 'Bear witness that we are Muslims (bowing to

God's will)' "³¹

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21. Isaiah, 7 : 14.
 22. John, 3 : 16.
 23. Matthew, 10 : 5-7.
 24. John, 3 : 3.
 25. The Holy Qur'an, 5 : 46-47.
 26. John, 9 : 32-33.
 27. The Holy Qur'an, 61 : 6.
 28. John, 16 : 7-14.
 29. *Ibid.*, 3 : 13.
 30. The Holy Qur'an, 5 : 3.
 31. *Ibid.*, 3 : 64.

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Islamic Approach to the Social Problems

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The implication of moral choices faced by every man is emphasised in the Islamic view of life. Islam appeals to the moral sense with which man is endowed, encouraging him to follow the path of virtue (*maruf*) and shun evil (*munkar*).

The four sources of knowledge in Islam — revelation, intuition, reason, and experience together bring about the harmonious blending of rational and revealed knowledge. The process of developing syncretic understanding of social and moral phenomena requires the integration of these four sources.

Dynamism in Islam

Prophetic missions over the ages have been uniform in spiritual content concerning "submission," but social codes differed from time to time according to socio-political and evolutionary demands. Dynamism is an integral element in the Islamic infrastructure and even classical jurists are unanimous on the superiority of the element of change and social welfare.

According to al-Qarafi, a classical jurist, there are two methods of deduction from the holy texts, the first being

the deduction of specific detailed rules, the second, the deduction of specific principles which are the essence of Shariah. It is under this head of deductions that dynamism, change and social welfare can be accommodated.

Among the pioneers of juristic thought, Shafi remains different in his opinion "that all the individual and public benefits (*masalih*) have already been considered by the received holy texts, so that we are not justified in citing welfare considerations which are explicitly supported by those texts." On this point Abu Hanifa used "preference" (*istihsan*) to accept something which had no relevant text in the Quran and the Sunnah but is more useful to the people than what the technical analogy provides. Malik applied "utility" (*istislah*) supported by Najm al-Din al-Tufi and others. A later jurist Ibn al-Qayim, quoting Ibn Aqil (a Hanbali jurist) criticised Shafi in the following words: "That is wrong (Shafi's contention), and would put the companions of the Prophet at fault." "Translated, this could imply that the companions grossly erred if they employed social welfare

as a guiding criterion in legislation. Numerous precedents substantiating the more popular view can be traced in the corpus of applied Prophetic legislation and from His immediate successors.

The juristic heritage is full of guiding principles derived from the Quran and the Sunnah to help in forming any later rules, such as that any form of injury or harm is prohibited; "necessity" waives prohibition; comfort is preferable to hardship; public interest overrides private interests; the lesser of two evils and so on.

Spirit of early Islam

The spirit of early Islam showed restraint in imposing or even setting a precedent leading to a dominant theocracy. One classical example worth quoting is that of Abu Bakr, the first caliph, who refused to be addressed as the "vicegerent of God" but instead preferred the description "vicegerent of the Prophet." Another is Malik's advice discouraging al-Mansur — the Abbassid caliph — who insisted on incorporating the former's compilation "al-Muwatta'" as the "standard law of the land" preferring to secure the right of every judge to understand the legal texts in the Quran and the Sunnah.

Authorities on Islamic legal history differ as to how that freedom was gradually eroded, some attributing it to

political reason resulting in jurists withdrawing from the social mainstream and confining themselves to individual research and restricted discourses. Nevertheless, a once liberal atmosphere was supplanted by a rigid and imposing hierarchy. The introduction of government sponsored courts independent and parallel to Shariah courts (such as "complaint courts" (*Mazallim*) dealing with administrative justice; *wali al-Jara'em* dealing with criminal justice; *sakib al-Maal* dealing with financial affairs) had the effect of further widening the existing cleavages instead of narrowing them down.

Whatever the underlying factors for this "dual system," what concerns us here is the criticism this approach received from later but similar "Salafiyya" quarters by men like Ibn al-Qayim who criticised his predecessors and blamed those who put Sharia law in a straight jacket, constraining its essential flexibilities, and thus restricting the law to fulfilling only the crucial needs of society. It is ironic that such criticism has not been well received by a large part of latter-day Muslim intelligentsia, since it could prove useful in solving many present dilemmas.

On the political front Islam advocates a definite political content. This stipulates

two conditions: first, that it should espouse the norms of social welfare, encourage popular participation, uphold justice and freedom, and respect individual rights as its paramount duty; second, that Shariah laws be fully implemented within the established constitutional framework. Islam does not offer a readymade, rigid body politic, but rather a dynamic polity highly sensitive to changes in the social, physical, environmental, methodical and developmental fabric of society.

Wealth and natural resources are regarded in Islam as the common legacy of man to be exploited to satisfy his material and social needs in accordance with well-defined principles. Contemporary Muslim economists have attempted to salvage the works of classical Muslim economists for surgery purposes, in order to design a suitable Islamic economic infrastructure in the light of contemporary institutions.

Islamic Economy

An Islamic economy should draw together the discrete elements of ownership of basic sources of wealth; positive economic development; private ownership; and prohibition of unearned income. However, unearned income in the form of interest may be permitted when it is employed as a means of measuring the efficiency of investment

when the enterprises involved belong to the same owner, and as compensation for any fall in the value of money due to economic vicissitudes. Economics in Islam forms part of a larger integrated and seamless spiritual, moral, political and social fabric.

In 1972, the Club of Rome issued a report which, without a global approach to the solution of current problems, predicted a gloomy future. Capitalism seems incapable of adjusting to the needs of the developing world and "capitalist wisdom" may end up by stalling development altogether. On the other hand, Communism is crushing, the individual and emerging with a "new collective bureaucratic class". It remains to be seen whether the Islamic approach will attract sufficient attention to stand trial as to whether its social teachings are more relevant than capitalism and Communism to the predicament of man today.

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Muslim World

MUSLIM COMMUNITY IN YUGOSLAVIA REACTIVATED

After 40 years of petitioning, the Muslims of Croatia have been given permission to build a new mosque in Zagreb, the capital. The first mosque was built in Zagreb in 1941, when Croatia became independent after the break-up of Yugoslavia. In 1946, however, when the country was reconstituted under General Tito, the Croatian speaking Muslims were accused of having supported the short-lived independent state and were told they must suffer the consequences. Their mosque was converted into a museum, its minarets destroyed. Permission for a new one has been consistently denied until now.

Because of this, the 35,000 strong Muslim community has been forced to hold prayers and cultural activities in a private flat, with room for only 200-250 worshippers at a time. There was concern for the safety of those attending meetings under such cramped conditions, as it was feared that the walls and floors of the flat might collapse under the weight of so many people. The pressure for space became even greater as the community grew. In Zagreb it has been increasing by more than 250 new families a year — mostly immigrants and

some Albanian speaking Muslim students, attending Zagreb university from the province of Kosovo.

Observers speculate that permission for the new mosque may have been given because of the government's growing unease over relations with the country's Muslims and because of unrest, which has manifested itself in several ways. The largely Muslim Albanian minority in the south mounted an uprising in 1981, while the Croatian speaking Muslims have shown signs of discontent with their situation in recent years, alleging ethnic discrimination and religious oppression.

Money for the mosque was collected exclusively from private donations. More than 1,500 local supporters gave \$300,000 in the last two years, and have pledged an additional \$600,000.

Designed by architects from Sarajevo, the mosque will incorporate artistic elements drawn from the rich Muslim tradition developed in the region over the centuries. As well as space for prayer, the complex will provide housing for religious personnel, facilities for social services such as religious education for children and an information and aid bureau for newcomers and travellers.

Planners hope that not only will the mosque be an important religious and social centre, but that it will also serve as a showcase for Islam for tourists from the West.

NEW ISLAMIC CENTRE IN TOKYO

The need for unity among Japan's Muslim groups was highlighted by speakers at the stone-laying ceremony for the new Japanese Islamic Centre in Tokyo, which was held on the anniversary of the Prophet's birthday, and was attended by a number of visiting Saudi Arabian dignitaries, Muslim diplomats and Islamic leaders in Japan.

Zeinul Abedien Dabbagh, Saudi Ambassador to Japan, said, he hoped the new headquarters would encourage the spread of Islam in the area. He also urged those working for the cause of Islam in Japan to unite their efforts and work together in harmony. His message was repeated by Tanzanian Ambassador Ahmad Hassan Diria, who called on Islamic leaders in Japan to close their ranks and work as a single force.

There are several Muslim groups in Japan, including the Japan Muslim Association established in 1968 with an estimated membership of 700, the Islamic Centre of Japan established in 1966, and the more recent Japan Islamic Congress which is the group recognised by the Japanese government. This organis-

ation claims to have converted 50,000 Japanese to Islam, but the other groups contest these figures.

So far, no one in these groups has heeded the call for unity — although the Japanese authorities feel it would be better to have one organisation speaking for all the country's Muslims.

It is hoped the new Islamic centre will help bring about unification. When completed at the end of this year, the centre will include, in addition to the usual facilities, a tea room which officials hope will attract all those interested in Islam to come and discuss their ideas in a relaxed atmosphere.

— (*Arabia, The Islamic World Review*, April, 1982)

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THE PLEDGE (from p. 6)

alone, generally speaking the man who has lost religion has also lost his moral and spiritual values. What is the result? Hell in this world as foretold by the Holy Quran in several places, only one of which is quoted below :

Sublime Insight

Speaking of the hell that would in this age become manifest "to those who have eyes to see", the Holy Quran not only gives the causes of this disaster but shows the way out too :

"Thus as for him who exceeds the limits, and prefers the life of this world, the Hell is surely the abode. And as for him who fears to stand before his Lord and restrains himself from low desires, the Paradise is surely the abode". (79 : 37-41)

According to the above verses, the reasons for Hell besetting the life of mankind in this very world are two-fold :

- (i) Man "exceeds the limits".
- (ii) Man prefers the life of world this (in defiance of the reckoning in the Hereafter).

Let us examine these two reasons.

Man Exceeding Limits

The Great Creator in His Wisdom has prescribed limits to which man can go in living the life of this world. And those limits have been laid down in :

(i) Man's intellect.

(ii) His nature.

(iii) As the above two failed to save mankind from the temptations of the devil, the Merciful Providence set out these limits, clearly in religions which He revealed to various nations.

Man's reason tells him what is right and what is wrong. For instance it tells him that honesty is right ; dishonesty is bad. To reinforce that, man's nature, let us say his heart, also tells him the same, for man by nature is honest, witness the child whose intellect may not have developed to begin with but it likes and respects honesty in its parents and in those around it, and hates and resent dishonesty. And even dishonest grown-ups resent by nature the dishonesty done to them by others. As these two lines of guidance (Intellect and Nature) in each human being were apt to be clouded and lost to view under the temptations of the devil, the Merciful Providence gave guidance in the form of revealed books, the moral and spiritual teachings of which were basically the same.

But man is apt to go to extremes. One can illustrate it in all nations. But let us take the nations of the West. At first in following the moral and spiritual teachings of Jesus Christ they went to the extreme of monkery. The Holy

Quran elucidates that monkery was *not* prescribed by Allah (through Jesus Christ) for the Christians: "And as for monkery, (the Christians) innovated it. We did not prescribe it for them" (57: 27). And now, after Christianity has lost its effective hold upon the majority of them, they have gone to the other extreme of seeking worldly pleasures without any regard for the limits laid down by the Great Creator and Providence. And other people whose eyes are blind-folded by the glamour and spell of the West because of its amazing scientific and technological progress, are following in its footsteps. In exceeding the limits laid down by the Great Creator man has disobeyed Him and defied Him to the extent of now denying the existence of God.

Attraction of Worldly Life

The Holy Quran gives man's exceeding the moral limits as the first cause of the present-day hell. The second cause is, man preferring the life of this world (in defiance of the reckoning in the Hereafter). This is the natural result of the first cause. But the Merciful Providence has set the moral limits on man's pursuit of the pleasures of the flesh and of this world because otherwise there is no limit to them. The Holy Quran has said in another place: "And on that day We will say to hell, art thou filled up? And it will say, are there any more?" (50:

30). And that is the nature of man's desires and passions. If they are not controlled, they know no limits. This cry for "More and more" is the cause of man losing his peace of mind and being caught up in the flames of passions and desires which are of the nature of fire. Fire, if controlled, can serve mankind and be responsible for all the progress it has made. Uncontrolled, it can become the flames of hell which, according to the Holy Quran, flare up in this very world on the human heart where they are lodged, to go up into pillars of fire in the next life, if not even in this very life (104: 6-9). That this hell has appeared on most human hearts is for all to see. God forbid that it flare up in the columns of fire set up by nuclear explosions,

The Pledge

Since the real cause of hell appearing in the hearts of men, and even outside them, in the last 100 years was to be two-fold, namely, man exceeding the limits laid down by the Great Creator in His Infinite Wisdom for the good of man himself, and man falling for the attractions of this world in utter disregard of the Hereafter, the Reformer appointed for this century prescribed the important pledge that his followers would, if there was a clash between the requirements of Islam and the attractions of this world, give preference to the

former. And in that lies the key to the resolution of the present-day unhappiness and troubles of the world.

Paradise in this World

The Holy Quran, being the perfect Divine guidance, not only warns mankind (as shown above) of the mistakes which will generate hell within man's heart and without, also tells him in the next verse how to attain, on the other hand, to the state of bliss (paradise) within his heart and without.

“And as for him who fears (the time of) standing before his Lord and restrains himself from low desires, the Paradise is surely the abode” (79 : 40-41).

Two Interlinked Faiths

Faith in the Day of Reckoning is the only thing which can restrain man from exceeding the moral and spiritual limits laid down by his Creator. But that presumes a living faith in a Living God. That faith again was created by Hazrat Mirza Ghulam Ahmad Sahib among his followers by —

- (a) His teachings and his example,
- (b) The fulfilment in him and in his times of the thousands of prophecies foretold by the Holy Quran and the Holy Prophet (peace and blessings of Allah be on him) of the rise to world domination of Gog and Magog and the Anti-Christ, the danger to the moral and spiritual well-being of mankind posed by that

world-domination of the Western Powers, and their propagation of Christianity and eventually of materialism leading in course of time to atheism.

(c) Hazrat Mirza Ghulam Ahmad Sahib's effective rebuttal of these dangers.

(d) His own revelations in thousands received from On High which were fulfilled in his own time and after him, which create a living faith in a living God — the necessary prerequisite of man's living faith in the Hereafter.

Guarding against Evil

The other condition prescribed by the Holy Quran for the attainment of paradise, within and without man, is couched in the following words :

“And he restrains himself from low desires” (79 : 40).

Human desires and passions, which are of the nature of fire, when controlled by moral and spiritual values can make man rise to great heights like the fires in a rocket or a missile which, when correctly controlled, can take man into the physical heavens. But when man's passions and desires are not so guided, they can make him fall to the level of a beast, nay to lower levels, as witnessed in the morals of those human beings who have discarded moral and spiritual values. And they become spiritually miserable

leading to the disquiet, fears and anxieties which plague the minds of mankind, today when it falls a prey to desires and passions which lower it below the high level for which man was created. The animal passions of man when governed by moral and spiritual values become ennobling and elevating; when not so governed, they are demeaning and lead to his downfall.

The Holy Quran calls this rule of conduct *taqwa* which means guarding against evil. For that a living faith in a living God and faith in the Day of Judgment are a must. Hazrat Mirza Ghulam Ahmad Sahib, while inculcating a living faith in a living God in his followers, impressed upon them that he wanted his followers to be an example of *taqwa* (guarding against evil) to others. No wonder that Doctor Sir Muhammad Iqbal paid a tribute in his lecture at Aligarh in 1911 that if one wanted to see a perfect example of Muslim behaviour he should see the then followers of Hazrat Mirza Ghulam Ahmad Sahib.

The Holy Quran opens by saying that it is a guidance for those who wish to guard against evil (2 : 2). Lest anybody should allege that the teachings of the Holy Quran are too good to be practicable, Hazrat Mirza Ghulam Ahmad Sahib showed by his example that they

were not impracticable. And by inculcating *taqwa* among his lacs of followers, he showed to the world that men and women from all walks of life can also practise Islam to perfection. That is one of the many great services rendered by him to Islam.

A MAN OF GOD (from p. 4)

prophesied that the falsity of this concept which was contrary to Quranic truths would soon be proved. Accordingly in exact fulfilment of the Divine prophecy, the twentieth century nuclear-science has established the falsehood of the nineteenth century science, thus setting a seal of confirmation on the truthfulness of the Quranic concepts about the creative forces working in the universe. Himself an unlearned man in Western science and methodology, yet Hazrat Mirza Ghulam Ahmad of Qadian, the *Mujaddid* and "Promised Messiah" of the present century of Islam, prophesied in clear, un-ambiguous terms about the falsity of the eternal concept of matter vis-a-vis the reality of the Lord of Universe and the futility of following the materialistic Western civilisation, at a time when these scientific concepts about creation of matter and life were dazzling and ascendant. How wonderfully true has the mighty prophecy proved to be! Could it emanate from a source other than the All-knowing?

— A.B.